THE ENGLISH CATHOLIC.

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THE OBJECTS OF THE SOCIETY ARE: 1.—To promote and preserve the Catholic Faith in strict accordance with the principles laid down by the Book of Common Prayer. 2.—To uphold and appreciate the English use, both in rite and ceremonial.

All who are in sympathy with the Objects of the Society are invited to communicate with the General Secretary. Annual subscription for members, 3/6, which includes subscription to the *English Catholic* (2/- per annum, post free).

THE PRESIDENT'S NOTES.

Members of the Anglican Society will have learnt with the keenest pleasure of the appointment of Canon R. M. Hay to the Suffragan Bishopric of Buckingham.

Canon Hay became a member of the Society in the days of its earliest infancy, and its well-regulated growth was due in no small measure to his unfailing help and inspiration. His wise guidance in Committee enabled us to overcome many obstacles, and his share of responsibility for the present constitution of the society is great.

I am sure that in entering upon the onerous duties of his new office he will be supported by the prayers and good wishes of us all.

H. ADEANE BYARD.

DOMINUS VOBISCUM.

Few things are more distracting when we go to church than to find in the ceremonial of its services a total disregard of Liturgical Science. General slovenliness and irreverence alone is worse. There is much that is good in Roman customs and English usages are peculiarly our own. We may, as Gregory advised Augustine, use anything good where we find it, but, if we do so, we must use it according to principle and not by mere imitation of detail. An example of this may be found in the custom that seems to have grown up of recent years of continually inserting "The Lord be with you" and its response in Church Service. When is it in place? and what is its meaning and purpose?

I.

We turn to Scudamore's *Notitia Eucharistica*—but he only annotates the Prayer Book Liturgy. He has no occasion to go into the subject except to note the fact that, when the Canon begins, in nearly all the ancient liturgies the formula "Lift up your hearts is preceded by a mutual salutation of priest and people." Then he gives references, but only bare facts—no rationale.

We take down L. Eisenhofer's *Handbuch der katholischen Liturgik*, the new edition, published in 1932 of Thalhofer's work, a book which rarely fails us in such matters as this, for we generally find that he tells us all there is to be known on liturgical questions or puts us into the way of finding it for ourselves. He informs us that the greeting first appears in the third century while the earlier form "Pax vobiscum" dates from the second. The two are essentially the same though in later years, and in the West, the latter tended to be reserved for the Bishop. He gives the homiletic note that the mutual salutation binds Shepherd

and Flock together in one liturgical act. He points out Biblical source in Ruth ii, 4, John xx, 19, 21 and 26, and the similar greetings in Matt. x, 12, I Sam. xxv, 6, and Luke x, 5. He refers us to the *Apostolic Tradition* of Hippolytus, to Chrysostom, to the Council of Braga which discussed the two forms, and to later writers who mention it but without comment.

Adrian Fortescue's useful book *The Mass* mentions the places where the salutation is given in the modern Roman use. Dom. Cabrol's great *Dictionnaire d'Archéologie et de Liturgie* has only a short note under the title *Dominus Vobiscum* and refers to a future article on *Pax Vobiscum* but the work has not yet reached letter P. In Frere's *Principles of Religious Ceremonial*, where you might expect to find some consideration of the purpose of the words, there is no consideration of it that I can find beyond pointing out that the gesture of raising the hands when it is said is probably co-eval with the words themselves. So there seems to be nothing to do but to follow up the references and to form our own conclusions.

II.

First, then, what do we notice in the Biblical references. When Boaz came from Bethlehem into his field he said to the reapers "The Lord be with you." And they answered "The Lord bless thee." This was obviously the ordinary salutation of courteous men on meeting one another like our "Good morning" or "How do you do?" Similarly in I Sam. xxv, 6, we read that David sent ten young men and said to the young men, Get you up to Carmel and go to Nabal, and greet him in my name; and thus ye shall say to him that liveth in prosperity, "Peace be both unto thee and peace be to thine house, and peace be to all those that thou hast." In Matt. x, 12, we read how Our Lord, when He sent forth His disciples, said, "As ye enter the house salute it, and if the house be worthy let your peace come upon it." In Luke x, 5, we find the words "Into whatsoever house ye shall enter first say 'Peace be to this house.'" In John xx, 19, we find that when Our Lord first appeared to the assembled disciples He "came and stood in their midst and saith unto them Peace be unto you." So, again, a week later, when Thomas was with them He used the same words. The two forms were ordinary greeting before more was said.

So in the *Apostolic Tradition* of Hippolytus, which was written about the year 217 but "may with equal safety be invoked for the practices of thirty, or even fifty years, earlier." we find that, at the Eucharist after the ordination of a bishop, the eucharist proper, the anaphora, begins with the words as an introduction. After the anointing at Confirmation the catechumens are dismissed with them and, in a later addition, Evening Prayers begin with them, though *Sursum Corda* is not said "as that belongs to the oblation." The *Dominus Vobiscum* is clearly the greeting at the beginning of a service or said at the end as a dismissal.

In Chrysostom's *Third Homily on the Epistle to the Colossians* (M.P.G. lxii, col. 322 *ff.*), he discusses the *Pax Vobiscum* as used in the Liturgy at Constantinople. It was said five times; at the entry of the Bishop before the sermon, before Blessing (i.e. at the beginning of the Anaphora), at the Kiss of Peace before Communion, and at the end of the service. In each case it is a greeting at the beginning of a new stage in the drama, or, as in the last, a formula of dismissal or farewell. Similarly Cyprian in a letter written a century earlier says that before a Reader begins to perform his office he "auspicates" peace, a phrase taken from the augur taking auspices before beginning any undertaking.

Later writers on the Church Services generally merely mention the greeting which was almost universal at the beginning of the *Missa Fidelium* just before the *Sursum Corda*, but Deacon Florus of Lyons (c. 857), who carried on Bede's work in a Martyrology quotes the biblical passages referred to above and discourses on the value of having God with us, while Siccardus of Cremona (1215) in his *Mitrale* in the chapter on the duties of the Ministers of the Church, divides the Mass into seven parts—seven being the perfect number—and associates these, rather fancifully, with the seven gifts of the spirit, but we notice that each is introduced by "The Lord be with you."

III.

To sum up. Cranmer, with his usual sound liturgical instinct inserted the greeting in Matins and Evensong before the Lesser Litany and the Lord's Prayer. The worship of the Psalms sung from side to side had been followed by the lessons, first from the O.T. with the ascription of praise which follows a lesson which in the old office was

followed by a Respond now taking the form of the Magnificat and the Nunc Dimittis, and the first part, mainly antiphonal, closed with the united saying of the creed said all facing together to the east and in unison. The first part is ended and the prayers follow, first the Lord's Prayer, with its extension of the last petitions in versicles and responses, finally gathered together in the Collects forming a unity and is therefore rightly introduced by the words "The Lord be with you."

In the same way he retained it in the Order of Confirmation. After the act of confirming is ended, an act of united prayer begins, joining together the newly confirmed whom the Bishop greets before the first act of their new life with the introductory greeting. He also retained it in the first Prayer Book of 1549 in its traditional place before the Sursum Corda but omitted it in the Second Book of 1552, probably because he thought that the Comfortable Words took its place. The Book of 1928 restored it as "The Preparation" had been concluded by the Prayer of Humble Access and what it rightly called "The Consecration" was about to begin. It also added it in the form of Compline in its other use of a closing greeting.

Bearing in mind its character as a greeting or introduction, its further use may be justified in the pulpit before the sermon. Its place at the beginning of the Choir Office is taken by the opening sentences and "Dearly Beloved" but perhaps when these are not said it might well be substituted for them. Similarly, I suppose, it would not be out of place after the concluding "Grace of Our Lord" though it would be redundant. Certainly it would be quite in place in the vestry before entering the Church as a substitute for the "Vestry Prayer" which not only is often introduced by the words "Places, boys" and often followed by such remarks as "Now keep your distances," or "Remember what I said about the first hymn" and is frequently profaned by being a perfunctory method of stopping the choir boys talking, and is often followed by a buzz of conversation on the part of the men and various final admonitions on the part of the clergy.

But to keep on saying it, between the announcing of the Gospel and beginning to read it, for instance, or before the prayers which are led up to by the Kyries, or when the Canon is reaching its climax in the Lord's Prayer or in the various indiscriminate places that it is so often thrust in seems as silly as interrupting a conversation by suddenly saying "How do you do?" would sound and is exasperating as revealing a complete insensibility to elementary liturgical principles.

CLEMENT F. ROGERS.

FORGOTTEN CEREMONIES OF THE PRAYER BOOK.

1. *The Easter Anthem.* Some knowledge of the sources of the English rite and of the customs of our fathers will often light up portions of the Prayer Book with hitherto unsuspected meaning. Our congregations, for example, are aware that on Easter Day the Venite is laid aside at Mattins and the Easter Anthem substituted, and the more experienced worshippers may not even need prompting to look for it in the Eucharistic section of their Prayer Books; but doubtless few of them ever trouble their heads to notice the significance of this position. In former times, when the Sacrament was reserved in every parish church, the symbolising of the Church's widowhood during the *triduum sacrum* of Holy Week included the removal of the consecrated elements to another place, leaving the aumbry or tabernacle untenanted. The first act of Easter morning was to escort them back in procession to retake possession of the tabernacle, for which the directions in the Sarum Breviary read as follows. "On Easter Day, before Matins[1] and before the bells are rung . . . while the antiphon 'Christ being risen from the dead dieth no more, death hath no more dominion over him, for in that he liveth he liveth unto God' is sung, the Body of the Lord is brought in . . . and all the bells are to be clashed." A station was made before the altar and the antiphon completed by a versicle, response and collect in the usual way. Only then were all images and crosses unveiled throughout the building; and after this Matins began.

The First English Prayer Book retains the ritual for this ceremony, still presenting it as a separate action outside the framework of the morning office. "In the morning,"

[1] "Before mass" is the reading of the Sarum Missal (Warren's translation; proprium of Easter Day), which otherwise transcribes verbatim these directions for the procession.

runs the rubric, " before Mattins, the people being assembled in the church,[1] these Anthems shall be first solemnly sung or said." The old antiphon (verses 9 and 10 of the sixth chapter of Romans) is now extended to include verse 11, " . . . . and so likewise count yourselves dead unto sin but living unto God in Christ Jesus our Lord," and still further lengthened by the addition of I Cor. 15, 20—22. The station-collect was retained, though with a new choice of versicle and response before it. As all this, which adheres to the well-known formula for a liturgical procession, is expressly ordered to precede the beginning of Mattins, it seems difficult to believe that it would not everywhere have been interpreted as a ritual provision for the time-honoured return of the consecrated elements to their resting-place in the sanctuary.

In the Second Prayer Book the collect, verse and response were dropped, leaving only the antiphon. The Revisers of 1662 approved this arrangement, but again lengthened the antiphon—and still further emphasized its Eucharistic associations—by prefixing to it the ancient *communio* from the Easter Mass, "Christ our passover is sacrificed for us, therefore let us keep the feast, etc."

There is a more than academic interest for our own day in recalling the origins of the Easter Anthem. Reservation has come back into its own in most parts of the country; and many priests now follow the ancient custom of removing the Sacrament for the three days before Easter, even if for no more ceremonious reason than the practical and wholesome one of allowing the aumbry to stand open to the fresh air for a while. Since the consecrated elements must be brought back some time, there seems a good case for putting the Easter Anthem to its proper use again as a choral accompaniment to their return. Such a practice would be liturgically instructive, and if carried out with simple reverence could hardly affront the most sensitive adherent of the Twenty-eighth Article. For most people it would make the familiar anthem " come alive " in a totally new fashion.

(ii) *The Easter Procession to the Font.* Another chance to bring out the neglected possibilities of the Prayer Book offers itself at Evensong on Easter Day. In pre-Reformation times Vespers on that day were always followed by a solemn procession to the font, during which the 113th Psalm was chanted. At the font a station was made and a collect said, and the procession returned singing Psalms 114 and 115. After a second station at the rood, they passed into the quire and concluded with an antiphon, verse and collect of St. Mary.

The connexion of these psalms with the general rejoicings of Paschaltide is of course immemorial, and their specific attachment to a baptismal procession represents a later and more particularised theological application. (It was no doubt rather as psalms of the Resurrection than as psalms of baptism that they were repeated at subsequent Sunday Vespers throughout the year.) All the same, it seems clear that their distinctive employment in this way on the greatest festival of the Christian year must have familiarised them to the vulgar mind in a predominantly baptismal connotation. While the procession was carrying every man's thoughts back to his own initiation at the font, the phraseology of the accompanying psalms would be instinctively interpreted in terms of Christian baptismal experience.

When the Reformers made a point of preserving the time-honoured connexion between these particular psalms and the service of Easter evening, the familiar chants must have awakened memories in every mind of the baptismal processions to which the words were so inseparably wedded. Is it too bold to suggest that the time has now come to revive those long-dead memories by putting the Easter evening psalms to their ancient use again? The Church today is concerned with restoring the forgotten dignities of Holy Baptism in all possible ways: and here in the Prayer Book is an instrument ready to our hands, designed for exactly this purpose and tested by centuries of use. One village church, at least, has already led the revival of the old liturgical usage. There, last Easter Day, the psalmody during the evening office itself was limited to a single one of the appointed Proper Psalms, the 118th. After the third collect the parson gave an instruction from the pulpit on the connexion between Easter and baptism, and described the ancient way of marking this connexion by a procession to the font at the close of the day, to give thanks for the blessings there imparted. The old solemnities were then carried out, more or less on the lines in-

[1] An echo of the Sarum rubric, In die sanctae Paschae, ante Matutinas . . . conveniant ad ecclesiam.

dicated by the *English Hymnal* (Nos. 626—627) but with the remaining Proper Psalms of the day, 113 and 114, substituted for the outward processional hymn ; and a benediction from the altar concluded the service in the usual manner. It is worth adding that several villagers, no more well-disposed to liturgical novelties than most rustics, afterwards startled the parson by volunteering expressions of their appreciation and enjoyment of the experience ! This in a rural parish is rare enough to be valuable evidence that the ancient usage retains its powers of edification unimpaired, for those who care to revive it.

J. H. M. STANIFORTH.

THE LYON RITE—A GALLICAN SURVIVAL.

The Mozarabic and Ambrosian Rites are often quoted as examples of ancient liturgical practice that have resisted the iron uniformity pursued by the Papacy in modern times. Less familiar but of considerable interest is the rite in use in the Primatial See of Lyon.

As is well known, the Roman Rite was at first only in use in the diocese of Rome. With the growing power of the Papacy, the Roman liturgy gradually spread throughout the West, and in so doing it ousted the other Latin Rites. Amongst the Western rites was the Gallican use. As its name implies it was the use of Gaul. There is no doubt whatever that the Gallican rite is very ancient and at one time its use was very widespread.

But under the famous Frankish Emperor Charles the Great, a policy of suppression and reform was adopted towards the Gallican Liturgy. The Roman Service books were adopted as the official liturgical books in France, and the Roman Canon of the Mass displaced the Gallican anaphoras which were variable according to the season. But if the Roman mass was adopted for the ritual it was otherwise with the ceremonial. Many Gallican customs continued ; indeed, there is every reason to believe that the Roman mass returned to Rome itself, considerably modified and enriched with Gallican ceremonies. Thus throughout the Middle Ages although the Roman liturgy was adopted largely throughout Western Europe, yet, it differed considerably from the austere mass originally in use in the diocese of Rome. The Sarum, York and other English mediaeval uses were examples of the Roman rite with Gallican accretions and variations.

After the Council of Trent (1570), an attempt was made to bring about one use throughout the West. This attempt was to a large extent successful and it is this use which is generally referred to as the modern "Western" Use. But in France this unifying policy met with considerable resistance, as it did also amongst certain monastic uses, e.g., the Carthusian and Dominican.

We shall not be surprised to find the Archdiocese of Lyon foremost in maintaining "Gallicanism." The diocese had always enjoyed a certain amount of independence by virtue of its great history going back to primitive times. For it was here that one of the Apostolic Fathers, St. Irenaeus, was martyred ; indeed, the first bishop of Lyon—St. Pothinus—was martyred before St. Irenaeus (177 A.D.). To-day the Archbishop of Lyon and Vienne is still styled "Primate of the Gauls."

In the Nineteenth century a very determined attempt was made by the Vatican to oust Gallicanism from its last strongholds. Paris, Sens and Tours conformed to the ultramontane policy but Lyon resisted. It was Pope Pius IX (1846—1878) who determined to stamp out local custom in France and he was championed by the famous Benedictine Dom Gueranger ; the latter being notable for his researches into the history of Plainchant and for the compilation of the many volumes of "*Année Liturgique.*"

The introduction of the Roman Missal and Breviary into the Primatial Church and Cathedral of St. John Baptist in 1859 called forth a spirited and loud protest from Canons, parish priests and laity alike.

Since that time more tolerant councils have prevailed at Rome. Recent Roman Catholic writers assure us that the policy of the Vatican is to preserve genuine racial and national customs in worship. "The Church," wrote Benedict XV, "is neither Latin, nor Greek nor Slav, but Catholic ; all her children are equal before her." (Motu Proprio "Dei Providentis.")

The Missal used in the Archdiocese of Lyon was last published in 1904 and bears the title "*Missale Romanum in quo antiqui*

Ritus Lugduneses servantur." In 1897 the Archbishop put forth a guide for the benefit of Parish Priests under his jurisdiction entitled, " Cérémonial Romain—Lyonnais." The Liturgy is naturally exemplified in its fullness in the Cathedral Church. Before however considering the Pontifical Mass, it will be useful to notice some of the customs and ritual differences that distinguish the rite from modern Latin custom.

The liturgical colours are those of the Roman use save that in Lent something approaching the Lenten Array is in use. On Mid-Lent Sunday the altar frontals, and presumably the vestments, are green in colour. At solemn masses a kind of double corporal is in use, the top part being used to cover the chalice in place of the pall; this is undoubtedly a survival of an ancient custom.

At High Mass in addition to the three Sacred ministers, acolytes, crucifer, thurifer, etc., may wear girded albes. These ministers also wear the " colletin " which is a kind of collar reminding one of the apparel on mediaeval amices. On certain occasions too, the "manchette" is worn; this is in the nature of a cuff worn on the sleeve of the albe. The thurifer and crucifer may also, on solemn occasions, wear " orfroi." These consist of two strips or bands of coloured material falling one over each shoulder and reaching to the girdle and joined to each other on either side by a similar band. There is no doubt that these " orfroi " are the relics of the tunicle once worn by the crucifer and thurifer in the larger churches of the middle ages. The striking resemblance of the customs just mentioned to those of English pre-Reformation use is evident.

It is only in modern times that the Papal practice of Six altar lights at solemn mass has been adopted, but even now there is some variation for the " cérémonial " orders six on Sundays and feasts but on ferias there may be four or at least two. Sieur de Moleon writing in the 18th century complains of innovations and the increase of altar lights at Lyon thus :—" It is possible that this lighting attracts curiously-minded people, but for certain it is most strongly in contrast to the ancient liturgical spirit of the Primatial See, which is so dignified and so opposed to the trivial customs now in use." (Il est possible que cette illumination attire des curieux, mais à coup sur elle est fort opposée à l'ancient ésprit liturgique de la Primatiale, si grave, si oppose aux petits procédés mis en usage.)

At the High altar of the Primatial Church there stand two urns which are used for incense and which are replenished at various points in the mass. A striking feature of the Lyonnaise ritual is the retention of a large number of sequences which are sung on festivals at High Mass but their use is optional at Low mass. There are twenty-three prefaces instead of the usual fifteen of the Roman rite. At the offertory there is a combined presentation of the Host and Chalice under one prayer.

A notable feature of the old Gallican Liturgy was the blessing given by the bishop after the Lord's Prayer and before the Communion of the people. This custom is still in use at Lyon. These blessings vary with the season and we give herewith a translation of the one for Easter Day :—

May God Almighty, bless you on this day of Paschal Solemnity, and of his mercy vouchsafe to keep you from all wickedness. R7. Amen.

And may He who restores you to everlasting Life through the Resurrection of His Only-Begotten, at his coming again clothe you with the joys of immortality. R7. Amen.

And may ye who, with the days of fasting on the Lord's Passion fulfilled, now joyfully celebrate the festival of Easter, and come with glad hearts by his aid to that festival which is not yearly but unending. R7. Amen.

May He vouchsafe to grant you this, whose Kingdom and power endure for all ages and world without end. R7. Amen.

May the blessing of God Almighty, the Fath✠er, the ✠ Son, and the Holy ✠ Spirit descend upon you and remain with you for ever. R7. Amen.

It is when the Archbishop pontificates that the mass at Lyon is manifested in its full splendour. During the singing of the Introit the Primate accompanied by thirty-five assistants enters the choir. First come the virger and the mace-bearer; then seven torch bearers in girded albes. There follow the seven sub-deacons, the senior of whom bears the Archbishop's cross. Then seven deacons, with the canon-deacon carrying the Primatial crozier. The six concelebrating priests come next and are immediately followed by the Primate, who is supported by two chaplains in copes. Finally, four assistants who will assist the Archbishop with his vestments and mitre. Birettas are

not worn at the Cathedral during solemn mass.

Whilst the Gradual is being sung after the Epistle, the Chalice is prepared at a side altar by the priest sacristan vested in a cope. The gradual coming to an end the canon-deacon asks the celebrant's blessing of the incense. The procession then moves off to the west of the choir where the Gospel is sung from a lectern. In the meantime the first assistant subdeacon swings the censer in front of the altar. At the beginning and end of the lection he censes the midst of the altar three times.

At the offertory the Archbishop ascends to the altar with the concelebrating priests: the first part of the liturgy having been taken from the throne in the apse where the Primate is surrounded by his presbyters as in primitive times.

After the pontiff has censed the oblations, the deacon walks round the altar censing as he goes. The Mass proper now begins with the concelebrating priests standing three at either end of the altar, while two priests in copes stand with the celebrant before the mensa. At the Sanctus, four acolytes with torches and the sub-deacons come from behind the altar and stand facing East. Meanwhile the senior subdeacon remains on the right with the paten in his maniple—the humeral veil is not in use at Lyon. During the Consecration Prayer there is no censing as in the Roman Mass. After the Canon has been said followed by the "Our Father" the Archbishop chants aloud the embolism, and then gives the episcopal blessing wearing his mitre as in the Gallican use.

At Christmas, Easter and Whitsunday the rubrics suppose there will be a general Communion at the Pontifical Mass—which of course is fully in accord with primitive custom—and directs the ancient anthem "Draw nigh, O people" to be sung. A further rubric directs that Holy Communion ought not to be given outside the liturgy since this would lead to great disturbance of the ritual because the communion prayers are intended for all the communicants and not for the celebrant alone.

When there is a general communion, a priest follows the Primate with a Paten, and another chaplain gives a chalice of wine to the communicants so that they may make an ablution of the mouth. At the conclusion of the mass the canon-deacon chants the "Ite missa est" standing in the midst of the other deacons whilst the acolytes and sub-deacons have returned to their original places behind the altar. When the Archbishop or his auxiliary celebrates, there is no blessing at the end of mass. As soon therefore as the deacon has given the dismissal the celebrant says the first verse of the 'in principio' (The Last Gospel) at the altar and the procession then returns to the sacristy.

When the Primate or his suffragan does not celebrate there is some modification of the ceremonial; the first part of the liturgy is not sung from the ancient throne in the apse on such an occasion. The various ranks of ministers are also reduced to five when the Primate or his auxiliary is absent. In the parish churches of the diocese there are further curtailments.

We have given a very bare outline of the Lyonnaise Rite. But sufficient has been indicated to show that it is of very great interest; not the least being the fact of its affinity to the use of Sarum. The existence of the Lyon use is sufficient evidence to disprove the charge of insularity and pedantry that is sometimes raised against the ceremonial customs of the English Use.

C. E. Pocknee.

BRITAIN'S WAR-DAMAGED & DESTROYED CHURCHES.

Scheme for Re-building and Repair.

Nearly 14,000 churches, monasteries, convents, and other ecclesiastical buildings have suffered varying degrees of damage in enemy raids on Great Britain and Northern Ireland. The working out of a scheme which would present an equitable adjustment of a considerable problem has involved a long series of consultations between the War Damage Commission and a Committee, presided over by the Bishop of London, representing the Christian Churches.

Agreement upon procedure has now been reached on terms which are set out in an exchange of letters between the Commission and the Christian Churches Committee. They will provide a basis upon which denominational authorities will be able to make plans and submit proposals to the

Commission in respect of their particular churches. "Church" is defined as including not only the church or chapel proper, but also those ecclesiastical buildings which are either :

(1) Buildings which are under the same roof as the church or chapel, are structurally one with it, and form with it in effect a single building of which they are a subsidiary part, as distinct from buildings of which a church or chapel forms a subsidiary part ; or

(2) Buildings (not houses of residence or non-provided schools) essential to the church or chapel for the purpose of its religious work and which form with the church or chapel a compact group of buildings making a single unit for that purpose where their sites are not separated by non-ecclesiastical properties or by a public street.

It is accepted that any ecclesiastical building other than a church as defined above shall receive the same treatment as secular properties of corresponding type, and that non-provided schools should be treated in the same way as provided schools.

The basis sought in the negotiations between Commission and Committee was one which would provide the churches with war damage payments approximately equivalent in total to that which they would have received had the payments been assessed on the normal basis; but which would spread the amount available more equally and so enable the repair or rebuilding to a reasonable standard of each damaged church. Tests based on market value have been disregarded on the ground that the market value of a church is too hypothetical to be capable of precise ascertainment. It is agreed, therefore, that in place of the cost of works or value payment which would have been appropriate in any ordinary case there shall be awarded a "church payment," to be assessed as the smaller of the two following amounts :

(1) The reasonable cost of "plain repair" of the war damage.

(2) The reasonable net cost of building a "plain substitute church."

"Plain" is to be interpreted as implying that unnecessary ornamentation has been omitted and allowance made for undue size and serious structural defects in the old building, and "plain substitute" church as the sort of building in type and size which might be reasonably erected on the site of the damaged building by the denomination if it were paying the bill from its own funds and were neither financially embarrassed nor unduly rich. The type of church erected in recent years for the use of new housing areas will not, it is agreed, necessarily be the appropriate measuring rod, for the situation, character, and tradition of the damaged building will have to be taken into account. "There will," it is added, "be certain exceptional cases requiring individual consideration, such as the case where the war damaged building was, and notwithstanding the war damage remains, for architectural, historic or other reasons of special importance. In such a case it may be in the public interest to secure exact reinstatement." Apart from such special cases the following general rules will apply ;

Wherever appropriate the aim should be replacement in the former materials (for example, stone for stone and brick for brick). In particular, where in urban areas the church stood in a prominent position, and in rural districts formed an integral feature of the landscape, reconstruction should be in appropriate materials and style to suit its situation. A former tower or spire should be replaced (except where harmony of design may permit substitution of a tower for a spire) although the dimensions of the new tower or spire would be smaller if the new building were itself smaller than the old.

Roof covering should be of as lasting materials as formerly and a pitched roof should not necessarily be replaced by a flat roof ; the situation and design of the building should be the determining factors.

Churches of recent and not over-elaborate construction might generally be replaced by similar buildings.

In cases of plain repair, the general formula should be that "patching involves matching." Architectural features of the undamaged portions should be taken into account and the new plain work harmonise with the old, so that if, for instance, the four walls alone remain, the plain repair would be such as to fit in with those walls. Thus repair of modern style would be made only where it would not be out of harmony.

Stained glass windows, it is agreed, are to be treated separately. Where the East or other principal window was in stained glass it is proposed that it should, if desired, be replaced in stained glass, and that where a church had a number of such windows a

reasonable measure of replacement in proportion to the loss should be provided. Windows erected privately as memorials are not to be replaced at the Commission's cost merely because they are memorial windows.

In order to arrive at the amount of the " church payment " costs are to be assessed on prices ruling at the date when work is done. Regard will be paid to such factors as obsolescence, redundancy and structural defects in a building which is being replaced. But, bearing in mind that the payment may represent the cost of a smaller or plainer new building, it is agreed that while deductions in respect of these three factors should be taken into full consideration where the new church is to be of the same size as the former, it will be proper to set them off as far as possible against any saving accruing from the fact that the new building is to be smaller than the old. Nor will deductions be made in respect of these items so far as they relate to a feature of the old building not to be repeated in the new.

A damaged church structure, unless it is not required at all, will either be reinstated on the same site or rebuilt elsewhere. In the former case no account will be taken of the value of the site save in the exceptional case where the plain substituted church is so reduced in size that a portion of the original site could reasonably be set free for development without disadvantage to the use of the church and without injury to the character and dignity of the new building. In such a case, irrespective of whether the freed portion of the site is disposed of or not, the " church payment " will be reduced by the market value of that portion. Where, however, a church is rebuilt on another site to replace one or more churches which have suffered war damage the value of the whole original site will be taken into account. The " church payment " by the Commission will be decreased by the amount of any excess of market value which the old site shows over that of the new. On the other hand, if the old site proves to be so valuable as to provide funds both for a new site and a new church, any balance remaining over will remain the property of the particular body and is not to be used by the Commission towards its payment for some other damaged church. These arrangements apply to the normal case of the church being held freehold. Such other types of holding as exist will be dealt with on the merits of each particular case.

Public Relations Officer, War Damage Commission.

ERRATA.

Books reviewed. " Prayer Book of 1928 reconsidered," line 10, read " stoke " for " store."

Correspondence. Benedictus Qui Venit. Lines 6, 7, and 8, read " vere " for "vene."

CORRESPONDENCE.

Forgiveness.

Sir,—Mr. Pollard in his review of the parable of the Prodigal Son seems quite unconscious that there may be a quite different interpretation of the character of the elder brother, who generally comes in for a great deal of abuse quite unsupported by the parable itself. He may have been added to the parable to shew the lot of those who have been faithful servants, and never strayed far from the path of righteousness, and therefore have not needed a special forgiveness. To him the promise is made " Son, thou art ever with me, and all that I have is thine." When he objected to his father's treatment of his brother, he knew nothing about the latter's repentance, but merely that having " wasted his substance " he had come back to take refuge in his old home. No wonder he felt unjustly treated, and his father does not rebuke him for his attitude, but merely explains his own conduct. And the parable does not tell us that the elder brother continued in his objection after his father's explanation. And how could it be said of the Scribes and Pharisees and of the Jews generally that they had never at any time transgressed God's commandments ?

E. G. P. Wyatt.

Problems of the American Church.

Sir,—The American Church is still plagued by many of the same problems which it faced before the General Convention last Autumn. This has led many people to criticize the way in which the Church works—but perhaps the criticism is not justified.

On the liberalizing of the Marriage canons, the Convention, after heated debate in both houses, took no action. It became clear that a large majority in both houses were in favour of allowing the marriage of divorced persons, if the Bishop allowed it, but technical difficulties in the voting prevented any

clear majority from developing for any one proposal. But it was probably a very good thing that this General Convention was prevented from allowing the remarriage of divorced persons—a very serious compromise with the low standards of the secular world.

On the question of the Presiding Bishopric, it was decided the Primate of the American Church should completely sever his connection with his own diocese and devote all his time to the business of the whole Church. While he would have jurisdiction over vacant Missionary Districts and churches outside the organized dioceses (mostly in Europe), many pleaded that he should have a definite diocese as almost all Primates have always had. However, it is difficult to see the necessity for this since his duties as Presiding Bishop will take all the time of any Bishop.

On the question of Basic Principles, again nothing was done. Both the majority and minority reports of the Commission were abandoned in favor of a resolution simply asking continuance of the commission, and another statement of the desire of the Episcopal Church to achieve union with the Presbyterians, and a provision that the commission should be in part reconstituted. Those selected to be new members of the commission include the Bishop of Albany (Honorary President of the Anglican Society's American Branch).

Perhaps not much constructive was done; but perhaps it was best that nothing much should have been done.

T. G. JOHNSON.

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